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AMERICAN ORIENTAL SOCIETY.

Proceedings at Boston, May 17th, 1871.

THE Annual meeting of the Society was held in Boston, at the Library of the American Academy of Arts and Sciences in the Boston Athenæum, beginning at 10 o'clock A. M. The President being absent, the chair was taken alternately by Dr. R. Anderson and Prof. Salisbury, Vice-Presidents.

The record of the meeting at New Haven in October last having been read, the Committee of Arrangements proposed that the Society take a recess at 1 o'clock, and meet again at 4 o'clock, at Hon. Edward S. Tobey's, 19 Chestnut St., adjourning the literary session at 8 o'clock for a social meeting. It was, upon motion, so ordered by the Society.

The Treasurer reported the transactions of the year, as follows:

RECEIPTS.

Balance on hand, May 18th, 1870,	-	-	-	-	-	-	-	\$881.15
Annual assessments paid in,	-	-	-	-	-	-	\$430.00	
Life-membership,	-	-	-	-	-	-	75.00	
Sale of the Journal,	-	-	-	-	-	-	35.75	
Interest on deposit in Savings Bank,	-	-	-	-	-	-	105.41	
Insurance on property destroyed by fire,	-	-	-	-	-	-	500.00	
Total receipts of the year,	-	-	-	-	-	-	-	1,146.16
								\$2,027.31

EXPENDITURES.

Printing of Journal (ix.1,2), Proceedings, etc.,	-	-	-	-	-	-	\$1,647.38
Expenses of Library and Correspondence,	-	-	-	-	-	-	50.37
Total expenditures of the year,	-	-	-	-	-	-	\$1,697.75
Balance on hand, May 17th, 1871,	-	-	-	-	-	-	329.56
							\$2,027.31

The printing account of the year includes the expense of replacing Part 1 of the ninth volume of the Journal, destroyed by fire in the printing office in September, 1869; this expense was nearly two thirds covered by the insurance on the property destroyed. The Bradley fund for the purchase of Chinese type remains in the same condition as last year.

The Librarian laid before the meeting the complete list of accessions to the Library since the last published report (which list is annexed to the Proceedings of this meeting), and mentioned the principal donors and donations. Prof. Fitz-Edward Hall had made, as last year, the most liberal gift of the year. The total number of titles of printed books is now 3045; of manuscripts, 128.

The Committee of Publication reported that the ninth volume of the *Journal* had been recently completed, and was in process of distribution to the members and correspondents of the Society; and that there was reason to expect that another half-volume would be out by the next annual meeting.

The Directors gave notice that they had appointed Prof. Hadley, with the Recording and Corresponding Secretaries, a Committee of Arrangements for the next meeting, which would be held in New Haven, and on Wednesday, October 11th, unless the Committee should see reason, as the time drew nigh, for fixing on some other day—which they were empowered to do, at their discretion.

The following gentlemen were recommended to the Society for election to membership; namely,

as Corporate Members,

Rev. Jos. H. Allen, of Cambridge, Mass.
 Mr. Frank E. Anderson, of Cambridge, Mass.
 Mr. Gilbert Attwood, of Boston.
 Mr. I. S. Diehl, of New York.
 Prof. J. N. Fradenburgh, of Fredonia, N. Y.
 Rev. Edw. W. Gilman, of New York.
 Rev. Chas. C. Grinnell, of Charlestown, Mass.
 Rev. Edgar L. Heermance, of New Haven.
 Mr. Frederick A. Kähler, of Dansville, N. Y.
 Mr. Albert R. Lewis, of Dansville, N. Y.
 Rev. David McAllister, of Walton, N. Y.
 Prof. Wm. A. Packard, of Princeton, N. J.
 Rev. Milton S. Terry, of Poughkeepsie, N. Y.
 Hon. Edw. S. Tobey, of Boston.
 Prof. C. H. Toy, of Greenville, S. C.
 Rev. Francis T. Washburn, of Milton, Mass.

as Corresponding Members,

Rev. Alonzo Bunker, missionary in Farther India.
 Rev. John H. Shedd, missionary at Orâmiâh, Persia.
 M. Alphonse Pinart, of Paris.

as Honorary Member,

Prof. H. L. Fleischer, of Leipzig.

The persons proposed were elected without dissent.

Prof. Goodwin of Cambridge, Mr. Trumbull of Hartford, and Prof. Mead of Andover were designated by the chair a Committee to nominate a board of officers for the year 1871-72, and to them was referred a communication from Pres't Woolsey, positively declining a reelection as President. After considerable deliberation, they laid before the meeting the following ticket, which was accepted and elected:

President—Prof. JAMES HADLEY, LL.D., of New Haven.
Vice-Presidents { Rev. RUFUS ANDERSON, D.D., " Boston.
 { Hon. PETER PARKER, M.D., " Washington.
 { Prof. EDW. E. SALISBURY, LL.D., " New Haven.
Corresp. Secretary—Prof. W. D. WHITNEY, Ph.D., " New Haven.

<i>Secr. of Class. Sect.</i>	—Prof. W. W. GOODWIN, Ph.D.,	of Cambridge.
<i>Recording Secretary</i>	—Mr. EZRA ABBOT, LL.D.,	“ Cambridge.
<i>Treasurer</i>	—Prof. D. C. GILMAN,	“ New Haven.
<i>Librarian</i>	—Prof. W. D. WHITNEY,	“ New Haven.
<i>Directors</i>	{ Mr. J. W. BARROW,	“ New York.
	{ Mr. A. I. COTHEAL,	“ New York.
	{ Prof. W. H. GREEN, D.D.,	“ Princeton.
	{ Prof. A. P. PEABODY, D.D.,	“ Cambridge.
	{ Dr. CHARLES PICKERING,	“ Boston.
	{ Prof. CHARLES SHORT, LL.D.,	“ New York.
	{ Pres. T. D. WOOLSEY, D.D., LL.D.,	“ New Haven.

The Corresponding Secretary directed the attention of the Society to the deaths among its members during the past year. It had lost three Corporate Members: the venerable John Tappan of Boston; Dr. S. H. Taylor of Andover, the universally known and esteemed classical scholar and educator; and Capt. Glynn of New Haven, whose services as an officer of the United States navy in the East had awakened his interest in Oriental studies;—also one Corresponding Member, Rev. W. Frederick Williams of Mardin;—and one Honorary Member, the aged and eminent Arabic scholar, Dr. G. Flügel of Dresden. Rev. Mr. Treat, of the A. B. C. F. M., paid a tribute of respect to the memory of Mr. Williams, extolling him as one of the ablest and most accomplished missionaries whom the Board had in its service. Prof. Mead, of Andover, sketched the life and character of Dr. Taylor, and described his services to the cause of learning; laying also before the meeting the address of Dr. E. A. Park, delivered at his funeral, Feb. 2, 1871. Col. Higginson added a few words respecting Dr. Taylor.

The correspondence of the past half-year was next presented; extracts from it are the following:

1. Prof. Henry, of the Smithsonian Institution, under date of Dec. 22, 1870, encloses a letter to himself from Gen. Meigs, as follows:

“The Comte de Gobineau, author of a History of Persia and of several works on ethnology (the “*Inégalité des Races Humaines*,” “*Arrowhead Inscriptions*,” etc.), long time ambassador of France in Persia, in Greece, and in Brazil, has written to me to put him in communication with some institution of learning, which would perhaps desire to purchase his collection of Oriental manuscripts and engraved stones. M. Gobineau has been a distinguished author, savant, and diplomatist; and these collections, made during his long sojourn in Asia and in Greece, with a special reference to the historical and antiquarian studies which have occupied him, are probably of great interest and value.” . . .

A brief synoptical catalogue of the collection accompanies the letter. There are said to be about one hundred manuscripts, some of them of great rarity, or even unique; many being also of such beauty, and so splendidly embellished, as to have value as works of art. The greater number of them are Persian. The collection of engraved stones numbers five hundred and thirty, from the first dawn of the art down to the most recent period. It is “the product of fourteen years of researches carried on in Asia, from India to the Mediterranean and Greece, in aid of the composition of my History of the Persians. It was made from the point of view of the study of manners and customs, of ideas, and of the arts, at different epochs.” The value of the double collection is estimated by a Danish *savant* at from thirty-five to forty thousand dollars.

It was remarked that no American institution was likely to have at its disposal the sum needed to secure so splendid a collection; but that possibly some wealthy individual might feel tempted to bid for it. The Comte's address is Château de Trye, near Beauvois, Oise, in France.

2. Dr. S. Wells Williams, Peking, Nov. 27, 1870:

After speaking respecting a collection of Chinese works, now in the keeping of the American Legation at Peking, which he desires to see made over to the Society, Dr. Williams adds:

"I send you, as a curiosity, one of the Peking bank notes, issued by the Wanyih Bank, and worth just three rials, or 37½ cents. There are about three hundred banks in the city, and the trade is carried on with these and copper cash, neither of which are current at Tien-tsin, nor more than twenty miles beyond the city. Bullion is the basis, but that passes only by weight.

"The people hereabouts have settled down into the full belief that there will be no war in consequence of the Tien-tsin riot and massacre, and I really hope their belief is well founded. Twenty men have been condemned to death, seventeen of them executed, twenty-five banished, and the criminal local officials made convicts in Tsitsihan; besides nearly \$700,000 paid for losses by fire and donations to the families of the dead. In other countries, say Turkey or Persia, this would be considered reparation; but it is much the case in China that nothing which the people or government can do is regarded by the majority of foreigners as right. We live among this people in general safety, trade with them, and travel through their land; and yet it is a continual fault-finding, scolding spirit which seems to animate most foreigners, not one in twenty of whom can talk any Chinese, but all of whom can blame the natives because they don't understand bad English."

3. Rev. Francis Mason, D.D., Toungoo, Feb. 8, 1871:

"... Some years ago, when my Pali grammar left the press, I sent you a copy by Book Post, and hope it duly reached you. I have now the pleasure to send in the same manner a copy of 'The Pali Text of Kachchayano's Grammar, with English Annotations.' The whole edition, unlike the Pali Grammar, is under my own control. . . .

"The Journal of the Society seems to be little known in Germany; for Weber, writing in 1865, represented Grimblot as the first (in 1862) to bring to notice the existence of Kachchayano's grammar, which had been supposed to be lost; although its existence was made known in your Journal in 1854 [Journ. Am. Or. Soc'y, iv.107, note]. Neither does it appear to be extensively known in England. Max Müller, writing in 1860 on Buddhism, gives an abstract of the life of Gaudama, but he compiles it exclusively from the *Lalita-Vistara*, as translated by M. Barthélemy St. Hilaire, which he well characterizes as a mixture of sense and nonsense. But the *Lalita-Vistara* is a Sanskrit work, of secondary authority, while a much more rational and complete life of Gaudama, derived from the original Pali through the Burmese, had been published in your Journal in 1857 [Journ. etc., iii.1 ff.], to which he makes no allusion whatever. Nor is the Journal any better known in India. In the fourth volume [pp. 277 ff.] is an article on the Talaing language, in which it is shown that the vocables have a radical affinity to the Hos, or Kole. Very recently, the same view has been advocated in the Asiatic Society of Bengal, and many of the words given in your Journal have been compared in the same manner, and the same inferences drawn. The theory of common origin was put forward with all the interest and freshness of a new discovery, and no one seemed to have the slightest idea that the thing had been anticipated, half a generation before.

"The American Oriental Society has a field peculiarly its own in Farther India, because the Protestant pioneers among the various tribes are all in the employ of the American missionary societies, and the ethnology and antiquities of this wide region, from Arracan to Saigon, are less known than any other in the East.

"There is no doubt that the languages characterized by fully developed intonations will be found to be a family as well marked as any other. The Burmese and Talaing have intonations to a limited extent; but these appear to have been grafted on them; while the Karen and Tai, or Shan tribes, have them to as great an ex-

tent as the Chinese itself. Much has been written on the Chinese book language, but we are deeply in the dark concerning the spoken dialects in that wide land, and, until more is known of them, their relation to the neighboring languages, such as the Karen and Tai, cannot be known.

"Were the Society to open the pages of its Journal to everything connected with the original condition of the tribes of Farther India before the introduction of Christianity, and to publish all the traditions and legends that can be gathered, they might get much rubbish, but they would find with it many nuggets of gold. Though many of the stories may be in themselves childish and absurd, yet it has been shown how they may be used as valuable facts in ancient history.

"Thus, Max Müller writes (Chips, vol. ii., p. 244, Am. ed'n): 'In Mr. Campbell's West Highland Tales we meet with the story of a frog who wishes to marry the daughter of a queen, and who, when the youngest daughter of the queen consents to become his wife, is freed from a spell and changed into a handsome man. . . . In Germany it is well known as the story of the *Froschkönig*, "Frog-king." And he proceeds to trace back the story to a period anterior to the separation of the Aryan tribes.

"Some thirty-six years ago, I had written down by a Karen the following story, which I have no doubt is the Karen version of the Frog-king; but, with many others, it seemed such an absurd affair that I never furnished it for publication."

The Blood-sucker or Tree-Lizard and the Princess.

It is related that a woman conceived and brought forth a blood-sucker, or tree-lizard, and then died. The grandmother took care of the child, and in the course of time it said to the grandmother, "Grandmother, please go and espouse me to the king's youngest daughter." She answered, "Grandchild, thou art a tree-lizard; dost thou suppose the king will be pleased with thee?" However, she finally went to the king, and said, "My grandson, a tree-lizard, has bid me come and espouse him to your youngest daughter; do you approve?"

The king called his eldest daughter, and said, "Would you like to marry a tree-lizard?" "A lizard? a lizard? how could I love a lizard?" she replied. Six daughters answered their father in this way, and then he called his youngest daughter; who, when the question was put, answered, "If my father gives me a tree-lizard, I will take him; if my father gives me a flying lizard, I will take him." So she consented to take the tree-lizard for her husband.

The old woman returned and told her grandson that she had betrothed him to the king's youngest daughter; and she took him in a basket to the palace, where he was married to the king's daughter.

After a time, when harvest was over and the time for clearing land arrived, all the men went to the woods to cut down trees, but he remained in the house with his wife. She said to him, "The men have all gone to cut down trees; why do you not go?" He answered, "I will go to-morrow." The next day he went out, and getting on the top of a stump he whistled; and all the trees and bamboos on the sides of seven mountains immediately fell to the ground.

The queen asked her daughter, "What does your husband appear like at night?" She replied, "He becomes at night a beautiful young man. When he takes off his skin, he is fine" (literally, is good). Then the mother said, "If that be the case, when he pulls off his skin to-night, throw it over to me."

When night came, and the lizard stripped off his skin to sleep, his wife took it and threw it over to her mother, and her mother put it in the fire and burned it up. In the morning, when he awoke, he said to his wife, "The fire has burned up my clothes." She furnished him with men's clothes, and he ceased to be a lizard.

4. Rev. M. M. Carleton, Amballa, N. India, Oct. 12, 1870:

. . . . "Having been a resident in India for more than fifteen years, and for the last eight years devoted my time to the work of an itinerant missionary, I have had good opportunities to collect old coins. I have about twelve hundred, and I have thought they might be made useful in your department. I do not expect a large price for them, but will cheerfully accept whatever they may be thought worth; and if I can further have the assurance that they will be made useful, I shall be more than repaid all the trouble and expense of collecting them. I did think of

making them a gift to my Alma Mater; but nearly two years ago my wife and a large family of children went to America, and in view of their slender means for getting an education, I feel it my duty to seek to dispose of the collection by sale. My field of labor is some distance from the old camping ground of the Greek army under Alexander, and I have not collected many ancient Greek coins; still, I have about twenty which are very interesting. I have a good number of coins of the Lodi dynasty, some even older; but the largest part are of the Mogul dynasty, especially from Akbar down to Shah Alum II. There are some old coins with Sanskrit legends, but I cannot find out their age; I have shown them to a few Pundits, but get no clue as yet to their origin."

5. The same, Feb. 11, 1871 :

. . . . "I am out from Amballa about seventy miles, building a small chapel in a Christian village; but as soon as I can wash my hands of this brick and mortar, I will go to Amballa, and send you the coins of which I wrote. I really wish I could give them to you for the Oriental Society; but, as the next best thing, I will ask you to accept of those coins of the collection which may be most interesting to you on account of their Hindu origin or Sanskrit inscriptions, and then dispose of the remainder at such rate as you may think just; though I should not like to part with them even at a high price to a Museum where they will be regarded only as part of the common stock of a curiosity shop.

"My home for fifteen years has been not far from the Sursuttee [Sarasvati] river, the one spoken of in the Vedas, long before the Purānas had made the Ganges and Jumna famous. The old city of Thanasur [Sthāneçvara] is situated near the Sursuttee. It was the first great Brahmanical city sacked by the Mohammedans in India, about A. D. 1011. There are in Thanasur, I am told, old Sanskrit books that could be bought. The great sacred tank is still renowned, and visited by pilgrims, but the city is fast going to decay. Fever prevails fearfully there. It was once a civil station of the English government; but no European could live there long. The old ruins and the ground around the city seem to be a mass of filth accumulated during the last thousand years, and now sending forth malaria which will soon depopulate the region. I visited the government hospital there only two weeks ago, and found that last year, one of unusual health, there were 400 deaths from fever; the year before, there had been nearly 900. There are a good many Brahman families, wretchedly poor, left in the city. But I am told that Thanasur was never a seat of Sanskrit learning, and so, that all old books found there must come from Kāshī [Benares], Prāg [Prayāga, Allahabad], and other such centres of knowledge.

"For several years I have been set apart to the work of an itinerant missionary. I have no home save a tent ten feet square. I lead a roving life, often out in the jungles for five months at a time, without seeing a white face, or hearing a word of my mother-tongue. Six months of the hot season I spend in the Kullū valley, in the mid Himalayas, and the other six months in the plains below the Sursuttee.

"A missionary brother, Rev. Wm. Morrison, son of Rev. Dr. J. H. Morrison, went with me to Kullū last season, and has collected a valuable vocabulary of words of the Tānkri dialect, spoken throughout the Himalayas."

Mr. Carleton's coins are at present on their way to this country, and a further letter has been received from him giving interesting details as to some of them; the publication of these is deferred until after the collection shall have come to hand.

6. Rev. W. J. P. Morrison, Amballa, Mar. 7, 1871 :

"I send in Rev. Mr. Carleton's box of coins two school-books in the Tānkri character, issued by Dr. Behāri Lāl, who has charge of the hospital, jail, and schools of the small but flourishing Hill-state of Mandī. This gentleman is a well-educated Bengālī, with enlightened ideas, and is doing very much for the Mandī state.

"The books may be worth having in the Society's library, although of little value so far as the actual language of the Hills is concerned. On my way up to the Kullū valley last spring, I passed through Mandī and visited the schools; and, on my making inquiries about the dialect, Dr. Behāri Lāl called for the manuscript of

the First Book and had it read to me by the author, a young Brahman pupil-teacher of his school. I pointed out to him that the boy's education in Hindi and Urdu had led him to forget the patois of the Hills, and that the result was a mixture which was neither one language nor the other. On my return in the fall, both books having been printed, I got an educated Hill man to give me three or four hours' help in vocabularies etc., and he told me that the Second Book had more nearly the Mandi dialect than the First, but that he himself hoped to get out one with the dialect in its purity. This I encouraged him to do, so far as words could encourage a native; but I imagine that he needs something more effective to stimulate him to the effort and outlay.

"Mr. Carleton has spoken to you of the vocabularies etc. which I have been attempting. On two occasions, my health has driven me to the hills, and I have tried to find out what had been done for the dialects of the places through which I passed. Not being able, however, to get any information upon this point, I determined to act as if they were unexplored fields, and, as I had strength and opportunity, to collect vocabularies, ballads, sentences, etc., and gradually get at the grammatical forms. Unfortunately, my health has been so wretched that I have not dared to work very hard, or for any length of time. Then, the suspicions of the natives, their ignorance of grammar, and so on, have been a hindrance, as well as my own ignorance; and I have had to work my way slowly. I intend my vocabularies for your Society, but you may easily understand that I feel great diffidence in sending them off to you in their present crude state. I have retained them thus long, so that, if my health compels me to go again to Kotgurbh or Kullā, and if I then have strength to work, I may carefully revise my vocabularies, and prosecute the other branches of my work far enough to present you with reliable material." . . .

7. Prof. G. Seyffarth, Dansville, N. Y., Apl. 19, 1871:

"In reading your notes concerning the Indian, Chinese, and Arabic stations of the moon in Burgess's *Sūrya-Siddhānta* [Journ. Am. Or. Soc., vol. vi.], I wondered that you did not mention the Egyptian lunar stations, represented by twenty-eight figures on the Zodiac of Dendera (see my *Astronomia Ægyptiaca*, tab. IV.), and named in Kircher's *Lingua Ægypt. restituta*, p. 50. As this book is extremely rare, it is natural that nobody has, to my knowledge, examined those names, preserved in our Copto-Arabic glossaries. In case, however, the Egyptian stations agreed with the Greek ones, it may have been deemed superfluous to mention them separately. I send you a copy of Kircher's Coptic and Arabic names of the moon-stations. . . The Coptic names are obviously partly Greek, partly Egyptian; but both are so much corrupted that it is, in several cases, impossible to translate them positively. Kircher's interpretation is very often arbitrary." . . .

8. M. Alphonse Pinart, San Francisco, Cal., Apl. 11, 1871:

. . . "I have made up my mind to go to Alaska, since a capital opportunity is offered me of visiting thoroughly the Aleutian Islands with an intended Coast Survey of that part of the territory. I shall proceed directly to Nushagak in Bristol bay, and join the Survey early in July at Unalaska. I hope to send you from that quarter letters for the Oriental Society.

"Next winter I shall proceed, as I had been intending to do this year, to Cochinchina. I fear, however, that, with all the changes in France, the mission with which I had been intrusted by the imperial government will be given up; if that is the case, I shall make the expedition at my own expense." . . .

Communications being now called for, the following were presented:

1. Rev. S. B. Fairbank, of Western India, being called upon, addressed the meeting briefly with respect to matters which had attracted his attention in his field of labor. He spoke of the physical and geological peculiarities of the Dekhan, of the explorations of the Geological Survey of India, and of his own collections in

natural history, which had been made of use to the Survey corps, and were now in their hands for description.

2. Prof. J. D. Whitney, of Cambridge, gave an oral account of the journeys and explorations of Baron Richthofen in China and Japan, with extracts from the Baron's letters. The following is a synopsis of his remarks:

Baron Richthofen is a Prussian geologist, who was attached for some years to the Geological Survey of Austria, and the results of whose training and abilities are clearly to be seen in his classic work on the dolomitic region of Tyrol, and in various important papers—especially one on "The Natural System of the Volcanic Rocks"—written during a residence of several years in California, and published in the Transactions of the California Academy and elsewhere. He was attached to the Prussian expedition to Eastern Asia, which started in 1860, and, after extensive travels in the East Indies, came to California for the benefit of his health, and there commenced the study of the geology of the Pacific coast. In 1868, he accompanied our minister, Mr. Ross Browne, to China, with the hope that some aid might be obtained from the government of that country for an exploration of its geography, geology, and mineral resources, or that even a regular geological survey might be established. He was also provided with funds from San Francisco, for explorations which might lead to results of practical value, especially to the opening and working of the Chinese coal-fields by American mining engineers and capitalists. It needed, however, but a brief stay in China to convince him that the Chinese government was in no way prepared to appreciate the advantages of a geological survey. Such an enterprise was directly opposed to the dominating tendencies of the Chinese mind and the traditions of Chinese policy, and could only be carried through under compulsion on the part of the Western powers, who were not prepared to resort to such measures. Mr. Hart, the Commissioner of Foreign Customs, whose influence is all-powerful, discouraged government aid to geographical or geological exploration. And Mr. Browne was recalled by our own government, from dissatisfaction with the policy he favored.

Baron Richthofen, however, had begun a scientific examination of the country immediately upon his arrival, at the end of 1868, and he continued it almost uninterruptedly till August, 1870, nearly two years. The expenses of this great enterprise were mainly met by a contribution from the Shanghai Chamber of Commerce. This liberal gift to science was especially due to the zeal and influence of Mr. Edward Cunningham, member of the great American house of Russell Sturgis & Co. (and a benefactor and member of this Society): it was the more creditable, inasmuch as all the results of the exploration were to be freely given to the public.

The course of Baron Richthofen's labors has been as follows: First, an exploration of the neighborhood of Chi-fu; then a journey overland from Ningpo to Ching-kiang, and up the Yang-tse-kiang and through the neighboring region, between Shanghai and Hankau, a distance of about 600 geographical miles, which gave a pretty clear idea of the geological series as developed in China. From this journey the Baron returned in February, 1869. The next year was spent in an expedition from Canton through the provinces of Kwantung and Hunan, to Hankau, and then through Hupe, Honan, and Shansi, to Peking. Reports from this expedition upon matters of general and commercial importance were made to the Shanghai Chamber of Commerce, and have been printed; brief notices of the more important geological results have appeared in the *American Journal of Science* and elsewhere.

A large portion of eastern and northern China was thus explored, but there was still left a wide area of the western and southwestern provinces; and Baron Richthofen had made all his arrangements for an extended tour from Peking by land to Sze-chuen and the frontiers of Tibet, after a preliminary trip through Kansu and along the Mongolian frontiers, when the massacre of Tientsin occurred, and the obstacles to travel by foreigners in the interior were so increased that the plan had to be abandoned.

Besides the geological information acquired in the course of these explorations, a great deal has been learned in other branches; and the results, when fully elaborated and published, will undoubtedly form one of the most valuable contributions ever made to Oriental knowledge in the department of natural science, besides embracing much of general interest to the ethnologist and philologist.

Unwilling to give up altogether the exploration of China, Baron Richthofen determined to turn his steps to Japan for some months, hoping to resume in a more favorable condition of affairs the interrupted reconnaissance. He arrived at Yokohama in September, 1870, and proceeded to Yedo. Great was the impression made upon him, returning after an absence of ten years, by the progress made and making in Japan, especially as compared with China. He writes, under date of Nov. 20: "The progress made by the Chinese in the last decade is nearly zero; that made by the Japanese is astounding. The feudal institutions, such as the long trains of the Daimios, and the bending of the knees by the people before the nobles, are completely abolished. Carriages, formerly the exclusive privilege of the Mikado, are now extensively used; one telegraph line is working and another is constructing; a railroad is being built. I could give a long list of similar changes, marking the overthrow of old established usages or the introduction of industrial improvements. There are several private schools in which English, French, and German are taught. There is also an English Government college with 600 pupils, and a German one with 120. Foreign instructors teach foreign sciences in these colleges. I have seen libraries of standard works in the houses of several Japanese and every good book-store has shelves filled with European literature. It is impossible not to sympathize with this people when one witnesses their longing for knowledge; it is a longing not generally for practical results, but for knowledge for its own sake."

During the past six months, Baron Richthofen has been engaged in exploring the interior of some portions of Japan, having, on the 20th of March last, completed a journey of 1500 miles on foot through and about the island of Kiusiu. In his last letter he remarks, "It is my earnest desire to return to Europe soon, and there to work up all my materials, which are in quite a fragmentary condition. But I may have to spend a good many months more with the Mongolian race."

3. Examination of Dr. Haug's Views respecting Sanskrit Accentuation, by Prof. W. D. Whitney, of New Haven.

Prof. Whitney spoke upon this subject somewhat as follows:

In a paper read last February before the Munich Academy, Prof. Haug brings forward views respecting the Sanskrit accent which are of a revolutionary character, tending to overthrow everything that has been heretofore deemed established. Of this paper we have as yet only an abstract (in Trübner's *Am. and Or. Lit. Record*, Nos. 66-7, for Feb. 28, 1871), but a very full one, evidently by the author himself; and it may not be amiss to examine at once the opinions expressed and the reasonings by which they are supported, to see with what expectations we are to look forward to their complete publication (which is promised).

Haug's views are founded on his experience of the mode of utterance now practised by the professional reciters of the Veda in India, of which he gave some years since a curious and interesting account (*Zeitsch. d. D. Morg. Ges.*, xvii. 799 ff. 1863), and which he thinks must be very old, antedating any *Çikshâ* or *Prâtichhaya*. This may be true, of course, in the main, and yet the utterance in question, confessedly a scholastic and unnatural one, may be an exaggeration and partial distortion of an originally natural pronunciation. Dr. Haug overstates the accordance between it and the teachings of the *Prâtichhaya*s, as also the agreement of the latter with one another; but these are inaccuracies which will perhaps disappear in the fuller statements of the complete paper.

The main question at issue is, whether the syllable called by the Hindus *udâtta*, 'elevated, raised,' is, in our sense, the accented syllable of a word, like the Greek "acute." In favor of this equivalence we have the definition of its tone given by all the Hindu authorities; it is said to be pronounced "at a high pitch," like the acute, while the *anudâtta* is declared to be uttered "at a low pitch" (like the Greek "grave"), and the *svârîta* is defined as showing a combination of high and low pitch in the same syllable (like the Greek "circumflex"). Its analogy with the Greek acute, the Latin accented syllable, and even our own (so far as this is not dominated and changed by the tone of the sentence), is manifest. Further, we have the independence and persistence of the *udâtta* tone, upon which the other two attend as its subordinate and variable accompaniments. In *śavitâram*, for example, the *tâ* cannot be deprived of its *udâtta* character; while, according to cir-

cumstances, the *sa* and *vi* may be both marked as *anudatta*, or the *sa* left unmarked as *pracita*, or made enclitically *svarita*; and the *ram* may be either enclitically *svarita*, or *anudatta* before a following acute; and so on. Add to this the extensive and remarkable analogies between the Sanskrit accent as thus understood and that of other Indo-European languages (especially the Greek), and its demonstrated agency in determining the forms of words in Sanskrit itself, and the case seems clear. Let us see what Prof. Haug has to say against it.

First, he points out that the usual Hindu mode of marking accent leaves the *udatta* without a sign, designating only the *anudatta* and *svarita*. In this plea there is doubtless a certain degree of plausibility, but it can prove nothing if not well supported—much less, if opposed—by other considerations. All we can say is that the mode of designation is very peculiar, and not what we might most naturally expect; and that its ground is obscure to us. The Hindus do not anywhere speak of the *udatta* as the accent; they merely define the three tones or pitches of voice and their relations; and they have chosen to mark the two accessory instead of the principal one.

Second, in the peculiar system of accent-marks used in the *Sāma-Veda*, the sign which usually designates the *svarita* designates in certain situations the *udatta* also. Hence Dr. Haug infers that the case is one of a "giving way" of the *udatta* to the *svarita*, and so that the latter must be the more powerful accent. This is of no force. For in the *Sāma-Veda* there are eleven kinds of designation, signifying, after all, only three accents; and not only are there several signs for each accent, but more than one sign has different values; the explanation of this intricate system is not yet found; and, until it is found, it is futile to draw such pregnant conclusions from isolated features of it. In all the Vedas, it is true, an *udatta* or acute often becomes a *svarita* or circumflex, but it is only when combined into one syllable with a following grave element. In like manner, a grave or circumflex "gives way" to an acute when combined with an acute. While, on the other hand, grave and circumflex pass into one another times innumerable, according simply to the relationship of the syllable to the dominant acute, to which they are subordinates and accessories.

Third, Dr. Haug thinks that if the *udatta* is the accented syllable, very strange results will follow. We shall have to admit, for example, that a word of seven syllables, like *agr̥bhītaçocishah*, is accented on the first syllable. Well, why not? Such, to be sure, is not Greek usage, or Latin, or German, or English; but it might be Russian or Finnish; and it *is* Sanskrit usage. The peculiarity of Sanskrit accent is that it is governed by general rules, without restraint as to their results, so far as place is concerned. The participle *gr̥bhīta*, 'comprehended,' by itself, is oxytone, and the root is weakened from *grabh* to *grbh* as a consequence. The same, if directly reversed by the negative prefix *a*, loses its accent to the prefix, as is usual in such cases, and we have *agr̥bhīta*. 'uncomprehended.' When, again, this is put together with *çocis*, 'brightness,' in a possessive compound, the rule requires that the accent of the first member be that of the whole combination: viz., *agr̥bhītaçocis*, 'having uncomprehended brightness;' of which the genitive, with unchanged accent, is the word quoted. As a mere descriptive compound, a noun, 'uncomprehended brightness,' it would have been *agr̥bhītaçocis*. So the same rule—that the augment in a verbal form always has the accent—which gives *abhūt* and *abhawat*, gives us also *abubodhishāmahi*. On the other hand, Dr. Haug further points out that brief words, like *vā'vā*, *br̥haspāti*, *indrāsōmā*, will be found to have two accents. But these are exceptional cases, each having its own explanation.

Vā'vā is a very rare and quite anomalous case—a word of late Vedic origin, a particle of strong asseveration, perhaps reduplication of *vāt*. *Br̥haspāti* is a loose aggregation, like its synonym *brāhmaṇas pāti*, which might equally well be treated as a compound, but is not. And *indrāsōmā* is an example of a peculiar Vedic class of copulative compounds of two names of divinities, each having the dual form which logically belongs to the whole compound only; if this double dual is wanting, the double accent is also wanting, as in *indravīryū'* (not *indrāvīryū'*). The ordinary loss of accent by verbal forms in independent clauses, again, is a remarkable peculiarity of the Sanskrit accentual system, which is by no means to be disposed of by denying its actuality. Nor is it safe to declare that words cannot have been and were not accented in olden time as by all authorities alike they are recorded to have been, simply because their tone is different now. If there is evidence of

a latinization (so to speak) of the later Sanskrit accent, we shall be interested to know it, and grateful to Dr. Haug for pointing it out. As for the loss of a final *a*, it appears to be a general rule of the modern pronunciation, whatever may have been the original accent of the words affected.

Dr. Haug thinks the Vedic so-called accentuation a work of grammarians, and introduced to alleviate by musical variety of tone the severe task of memorizing the Vedic texts. Was there, then, no original accent in the text? what can have become of it? and what is the principle of the asserted alleviation? He tells us that the three tones are found, in the order *anudatta*, *udatta*, *svarita*, wherever there is room for them. But how is it with *indrāya*, with *gr̥bhita* and *agr̥bhita*, and innumerable other words, in which there is room for from one to three melodious successions of tones, that after all do not appear? and how with the unmarked vocatives, verbal forms, etc., often following one another through a whole quarter-verse, as *nāmas te rudra kṛṇmah*?

The general result reached by Dr. Haug is that we really know nothing of the accent of Sanskrit words, and can only guess at it from obscure and uncertain indications. In this uncomfortable state of skepticism he is likely to remain quite alone. He has not made out even a tolerable *prima facie* case in favor of his views, and might well have spared us the expression of them until he could support them by more acceptable arguments.

Dr. Haug takes Goldstücker under his protection, and declares the latter correct in regarding all the Prātiçākhyas as posterior to Pānini. Since, however, Goldstücker's arguments establishing this conclusion were swept away by Weber, the expression of such an opinion will be little heeded unless it be backed by something tangible. The opposite conclusion, it is true, is also not to be deemed established, and the question of priority may be considered an open one still, to be settled by whosoever shall prove himself competent to settle it. Goldstücker is further commended for taking no heed of accent in his fragment of Sanskrit dictionary—which is equivalent to commending a Greek lexicographer for neglecting the usual written accents because scholars are not yet wholly agreed as to the nature of the Greek accent. It is not to be supposed that Goldstücker would himself offer any such explanation of his omission.

The recess here intervened, and the remaining papers were presented at Hon. Mr. Tobey's, in the afternoon and evening.

4. A Problem in Archæology, by Hon. J. D. Baldwin, of Worcester, Mass.

Mr. Baldwin explained that the problem intended by him is that presented by a certain class of pre-historic remains found in all the countries from India to western Europe, by way of the Mediterranean—namely, burial mounds or cairns of peculiar structure, usually found associated with various forms of massive stone work. Their investigation is recent. Their special significance consists in their striking similarity, whether found in Scandinavia, Germany, France, the British isles, parts of southern Europe, southwestern Asia, upper Egypt, or Hindustan; and that, not in general appearances only, but in minor details; not only in such matters as could be attributed to common human instincts, but in purely conventional features as well. The explorations of Col. Meadows Taylor were referred to, and his descriptions quoted; also, more briefly, those of Capt. Harkness.

The assumption that these remains are of Celtic origin is inadmissible, since they are found in parts even of Europe which the Celts never occupied. Yet they must come from a single people, though representing different periods in its history. They are to be connected in Europe with the people who left the monuments of the "Age of bronze." The bronze appears to have been introduced by a race who came by sea, and spread their civilization from the coast toward the interior. Nilsson finds here the influence of the Phœnician race—of course, at an earlier time in its history than that with which we are familiar. It is possible that the peculiarities of Celtic race and language are results of a fusion of some Indo-European stock with partially civilized communities of other descent in western Europe.

The question then arises whether there was ever a time when a single race had extended its activity and influence through all the countries from India to western Europe? Mr. Baldwin maintained that in pre-historic time there had been such a race, called Ethiopians by the early Greeks, and Cushites in the Hebrew scriptures. He quoted various authorities—as Rawlinson, Bryant, Renan—who have acknowledged the existence and importance of this race. He referred to his own work upon it (*Pre-historic Races*, New York, 1869), and defended that work from certain exceptions which had been taken to it. We may, he claimed, suppose the Phenicians to have been a separated and preserved portion of the great Hamitic, Cushite, or Ethiopian people, who in remote ages, previous to the beginning of history, occupied Arabia and most of southwestern Asia; and who, according to the Rawlinsons and other investigators, were the first civilizers and builders in that part of Asia. Traces appear to be discoverable of a very old family of languages, now decayed, occupying this region. A complete analysis of the Celtic, Etruscan, and Dravidian tongues might yield further traces, were there any one capable of making it. What the early Greeks say of the Ethiopians agrees with what is historically known of the Phenicians and other parts of the race referred to; and no other pre-historic race is spoken of in the same way, or could be supposed to have spread its colonies so extensively.

It is suggested, therefore, by way of hypothesis, that the antiquities forming the subject of this paper owe their origin and wide distribution to the very ancient people now called Ethiopians, Cushites, and Hamites, who occupied the countries where they are found in ages long anterior to the building of Gades.

5. On the Work of the Palestine Exploration Fund, by Prof. D. C. Gilman, of New Haven.

The object of this communication was to call attention to the researches which have been carried on during the past few years in Palestine and the neighboring region, under the auspices of the Palestine Exploration Fund of London, and so to secure a more general interest in the proposed coöperation of American scholars in the like investigations, either directly under the guidance of the London committee, or, as some of our countrymen prefer, under that of a committee which has been organized in New York.

Prof. Gilman read extracts from letters recently addressed to him by Rev. Henry Allon, one of the London committee, and by Walter Besant, Esq., acting Secretary of the Fund. He also exhibited a selection of the photographs which (three hundred and fifty in number) have been taken in different parts of the Holy Land, and on the peninsula of Sinai, by the agents of the Fund; and he directed attention to the various publications of the Society, especially the volume on the "Recovery of Jerusalem" (London, 1870), the "Quarterly Statements," including the first of the New Series (January, 1871), and a very convenient summary of the work (80 pages, 12mo), which includes a statement of the results accomplished, from the very beginning, in the summer of 1865, to December, 1870.

The earlier work of the Society is too well known to require recapitulation here, particularly in view of the reprint in New York of the volume on the "Recovery of Jerusalem," to which Dean Stanley has prefixed a summary of results. The more recent investigations include an examination of the large tract of desert country north of Mt. Sinai, known as Badiet et-Tih, or the 'wilderness of the wanderings,' which was explored in 1869-70 by Mr. E. H. Palmer and Mr. C. F. Tyrwhitt Drake. These gentlemen went from Suez to Jerusalem, mostly on foot, a distance of six hundred miles. By their inquiries, the physical structure of the country is elucidated, the existence of four considerable cities ascertained, certain sites identified, and the position of Ain el-Gadis (supposed by some to be the ancient Kadesh) astronomically determined. The same travellers visited the land of Moab in search of inscriptions, but without satisfactory results. Mr. Palmer says: "The Arabs were affected with a mania for written stones, and we were in this way induced to take long and tedious journeys about the country to see stones which they declared to be the very counterpart of the Dhiban inscription; and, thanks to the utter mismanagement in the case of the latter monument, the owners, having learned the worth of such antiquities, had them concealed, and demanded a *bakhshish* before they would reveal the hiding-place. . . . We succeeded in inspecting every known

'written stone' in the country, besides examining and searching ruins for ourselves; but the conclusion has at last forced itself upon us that, above ground at least, there does not exist another Moabish stone." He also expresses his opinion that farther interesting discoveries are only to be made by having the ruins excavated by intelligent and competent men; and that these would need a large sum of money, to deal with the difficulties which they would find in their way.

In reference to subsequent inquiries, Mr. Besant says in his letter, under date of Feb. 9th, 1871: "I may inform you that Mr. Tyrwhitt Drake has gone out for us to secure the inscriptions—in exact copies and photographs of them—at Hamâh. These were first pointed out by the brother of the U. S. Consul at Beyrout; but, oddly enough, Mr. Palmer has found other copies of them, imperfect, existing in a Syrian MS. lying in the University of Cambridge. The readers of Syrian MSS. are, as you will readily see, not numerous."

Rev. William A. Benton, missionary at Mt. Lebanon, who had visited and examined the excavations made for the Fund at Jerusalem, gave the Society some account of what he had witnessed, and of the magnitude and interest of the results attained. He also went on to describe his own field of labor among the mixed populations of Lebanon, and to tell of their divisions, manners, and creeds.

6. On Delbrück's recent work, entitled "the Use of the Subjunctive and Optative in Sanskrit and Greek,"* by Mr. J. B. Greenough, of Harvard College, Cambridge.

The reviewer set forth the proper methods of treatment of the syntax of the ancient languages. Of these there were only two that could be considered worthy of the present state of the science of grammar, as it had been improved by the study of Sanskrit and the consequent rise of linguistic science. Either, by the practical method, the different uses of the moods, tenses, and cases ought to be set forth as they actually appear at the given period of the language—a method which must always be necessary for the needs of interpretation and composition; or else the formal analysis of the words themselves, and the investigation of the original employment of the forms, so as to find from what meaning or use all the rest were or might naturally have been derived, ought to be the method employed. The method heretofore in use, of finding the most general idea underlying all the uses and common to them all, and then developing from this general idea by specialization all the other actual uses, was strongly condemned, as neither truly scientific, nor, on the other hand, practical. For this method introduces into a language logical abstractions to which those who spoke or wrote it were entire strangers. The treatise of Delbrück was very highly approved, in that it clearly marked out, and for the most part followed, the second or truly scientific method.

In regard to the formal analysis of the moods adopted by the author—that of Curtius, given in "Zur Chronologie" etc., which derives the subjunctive from the same element *a* that appears in the lengthened present of some Sanskrit verbs, and becomes the connecting vowel, so-called, of the later languages, and which derives the optative from the composition of the verbal root with the roots *i* or *ya*, 'to go'—the reviewer offered certain criticisms. This view took no account of the relative ages of the two moods, nor of the difference of the two sets of terminations. The suggestion of the reviewer was, that the optative was a later formation, in fact, having arisen after the subjunctive had already been long in use, and had perhaps even lost something of its original force, at any rate had divided into two forms, one with primary and the other with secondary terminations, which bore to each other the same relation that the present and imperfect subjunctive did in Latin. The terminations were of course not intended for this purpose originally, but the difference, having arisen in the augmented tenses, was taken advantage of as a distinction of time. The loss of the augment in Homer showed how perfectly the secondary terminations could answer this purpose. The optative might be, according to the reviewer, formed from a combination of the subjunctive with secondary terminations of the roots *i* and *ya*, respectively, with the verbal roots, originally as a kind of auxiliary, and afterward fused with them into a modal

* Der Gebrauch des Conjunctivs und Optativs im Sanskrit und Griechischen. Von B. Delbrück. Halle, 1871. 8vo.

form. By this view the reviewer avoided the main objection of Curtius to the connection of the past tenses with the formation of the optative, namely, the absence of the augment.

In regard to the connection in meaning between the past tenses and the moods, Mr. Greenough called attention to the prevailing tendency of the Indo-European tongues to express modal ideas, especially protasis and apodosis, by past tenses, or at least *futura in præterito*; and the other tendency of these forms to become weakened in force, so as to apply first to present and afterward to future time. He instanced, among other things, the French conditional, originally past in origin, the English *should, would*, and in some degree *might, must*, and *were*, as well as *ought*. He noticed especially the history of the condition contrary to fact in past time in Greek, expressed, as it appeared, originally by the optative. Gradually, however, the optative passed on as it were into the present and finally into the future exclusively, so that its place was taken by the imperfect indicative, which also finally became, with some exceptions, limited to present time, and was in its turn replaced by the aorist. Traces of the same tendency were found also in Latin and Sanskrit, in each of which a new form was developed, and in each case a past, from either a subjunctive of the imperfect or an imperfect of the future.

The conclusion arrived at by Delbrück, that the earliest subjunctive denoted a *will* and the earliest optative a *wish*, the reviewer criticised as too general, and he argued the improbability of the strengthening altogether in one direction of the original future meanings of the moods, and their subsequent weakening into the various senses which approach more or less nearly to pure futures. In his view, the division by Delbrück of the uses, into subjunctive of will and of expectation, and into optative of wish and weakened optative, indicated a divergence of direction in the development of meaning from the start, so that when we find such wide differences of meaning in the same mood as in *μη σε κηχεῖω* and *οὐδὲ ἰδωμαι*, and in a mood which must have been future in sense before it became modal, we must believe them separate developments.

The division of relative sentences into prior, or those where the main action presupposes that of the relative clause, as in the hypothetical relative, and posterior, or those in which the action of the relative clause is subsequent to that of the main clause, as in purpose clauses and the like, was noticed as being exceedingly acute and conducive to right views on the subject; but this twofold division again seemed to point to a double direction of development. Among other instances of special acumen, the analysis of Delbrück of object clauses after verbs of fearing was particularly commended, by which the object clause was made a quotation from the thought of the subject of the main verb. Thus *φοβοῦμαι μὴ γένηται* was by the author analyzed "I fear 'let it not happen.'" This the reviewer thought altogether the most satisfactory analysis of these clauses ever given, and supported it by the use after verbs of fearing in Greek and Latin of the indirect question, another form of indirect quotation.

The uses of the moods in doubtful questions the reviewer thought could be more naturally developed from the original future meanings than from will and wish, as argued by Delbrück.

The change of moods in Greek according to the tense of the main verb, Mr. Greenough explained in accordance with his own formal analysis, upon the theory that the optative originally referred to past time, or was a kind of *futurum in præterito*—a force which it retained in indirect discourse and in the sequence of tenses, but lost for the most part elsewhere.

The indirect discourse, omitted by Delbrück, was explained in the manner suggested by the reviewer in his "Latin Subjunctive," as an apodosis.

In conclusion, a warm tribute was paid to the book in question, on account both of the soundness of its method, and the power and acuteness of its analysis, and it was welcomed as a great gain to the literature of this new branch of Comparative Grammar.

7. Dr. Ezra Abbot, of Cambridge, laid before the meeting a brief grammar of the Ponape (Micronesian) dialect, prepared some years ago by Dr. L. H. Gulick, and printed, but not published; and he gave a brief conspectus of the more striking peculiarities of the dialect as there developed.

8. Rev. Aldin Grout, missionary to the Zulus in South Africa, being called upon, spoke with regard to the language and customs of that people, and especially of the great improvements made in their condition during the long period of his residence and labor among them.

9. On Professor R. Roth's recent Contributions to the Interpretation of the Avesta, by Prof. W. D. Whitney.

Prof. Whitney read extracts from letters of Prof. Roth respecting his recent labors upon the Avesta. in part as follows:

Under date of Dec. 26, 1870: "Since autumn, my work upon the Sanskrit lexicon has been suspended, Böhtlingk being still engaged upon the letter *v*. Accordingly, I have been turning my attention to the Avesta, and, taking the bull at once by the horns, to the Gāthās. You know how difficult the subject is; it has, however, attracted me and held me fast, and I have begun to write for the Journal of the German Oriental Society a series of essays under the title 'Contributions to the interpretation of the Avesta,' in which I intend to follow the example of Burnouf's *Etudes*, only not on so broad a scale. It is pitiful to see the low condition of this branch of exegesis, and with what absolute nonsense translators have hitherto satisfied themselves. I undertook first Yaçna xxix., respecting the Gosurun, because this piece had a peculiarly senseless aspect; and I have been surprised and gratified at winning from it a quite acceptable meaning. To this attempt I have added a second, on the *Ahuna vaîrya*, in which I make out a four-line verse and a reasonable sense. In this connection, I have seen how important for the restoration of the text of the Gāthās. and in part also for its comprehension, is the metre—that is to say, at least, the numeration of the syllables, with observation of the perfectly regular cæsura."

Again, under date of Feb. 14, 1871: "I have sent you the sheets which contain the beginning of my contributions. I shall probably give a continuation of them in the next number of the Journal, in order to bring before the public a considerable number of examples. In my opinion, we cannot but succeed in interpreting the Gāthās satisfactorily, and we shall find in them the oldest form of the Mazda-faith, and indications respecting the process of its establishment. The Zarathustra of the Gāthās is not the Zarathustra of the later tradition, any more than the Rishis and men of the Veda are what later times make them. They are so only for those who interpret that character into them. And what close correspondences with the Veda do we often find! For example, the current Vedic conception, that men's worship harnesses the horses of the gods, that these may come to the sacrifice or to the aid of their worshippers, is distinctly presented at Yaçna l.1 (Westergaard; xlix.7 Spiegel):

'And I will harness for you the swiftest coursers,
The broad—with the urgency of the praise dedicated to you,
O Mazda, Asha, the mighty—with devoted mind,
With which ye may drive. Come to my help!'

The passage admits of being turned word for word into Sanskrit, with the sole exception of *vahma*. And what does Spiegel make of it? 'I unite myself with you, the most friendly companions, in order to attain to the bridges of your praise, to you, the mighty: Mazda, Asha, along with Vohumano, in order that ye may be leaders to my protection.' And Haug's version is not a whit less absurd.* Justi simply follows Spiegel."

The time being very limited, Prof. Whitney briefly sketched Roth's conception and interpretation of the Gosurun myth, and translated his version of the *ahuna vaîrya*, the "Honover," or ordinary confession of faith of the Mazda-worshippers. The latter reads: "As there is a better world, so is there also a lord of it, the law-giver of a pious life; over this world likewise hath Ahura Mazda the dominion,

* It runs, namely, thus: "So will I as worshipper invoke you all together, you who bestow good, as well as those who attain the strong bridges of your blessedness, wise one! true one! with good spirit, those bridges which belong to you; come to my aid!"

and he hath set in it a helper for the afflicted." Thus for the first time does the formula win a tolerable sense; and not a tolerable one only, but a very acceptable and satisfying one, admitting of comparison (as indicated by Roth himself) with the brief symbols of other religions.

10. Inscription from a Church in the Island of Fayal, Azores, by Col. Thomas W. Higginson, of Newport, R. I.

The copy of this inscription, of which a fac-simile was exhibited to the meeting, was taken by Col. Higginson, in 1856, from the floor of a church in Cedros, at the northern end of the island. The church is perhaps the oldest in the island, having been built about 1598, under Spanish dominion. The priests could give no explanation or tradition as to the inscription, nor was there known to be any other like it in the island.

Humboldt says in the *Cosmos* (ii.164) that a great and almost world-historical importance attaches to the question whether the Phenicians discovered Madeira, the Canaries, and other Atlantic islands. He requested a French scientific man who was about to visit the Azores to look out for Phenician inscriptions, as he had heard that such existed on those islands.

The characters of this inscription are not at all Phenician; but they have been declared to resemble the inscriptions found in the Belgian churches built under Philip II.; which inscriptions were long supposed runic, but finally turned out to be Latin, in a bastard Greek alphabet. If the resemblance be proved real, this might still have been taken for Phenician by some half-instructed person, and the tradition which reached Humboldt may have had no other foundation.

Hereupon, after a few words of thanks from the presiding officer, Dr. Anderson, to Mr. Tobey, to which the latter responded, the Society adjourned, to meet again at New Haven, in October next.